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"social economy." He feels that historically the Juvenile Court is justified, and he admits that the work it does is desirable, in fact indispensable—but he questions whether the Juvenile Court is the institution to do it. Its functions could be performed, to his mind, by the school and the Court of Domestic Relations. The clinical work, employment, truancy, and recreational adjustments, indeed the specialized individual work done by the probation officer, might logically be handled by the school, and in fact are already so handled in many places. The ultimate ideal of all those who urge constructive treatment of criminals is the joining of penal and educational functions in departments of correction and education for adults and children. The child under a certain age is legally under the control of its parents. The whole matter of control and obedience of the child is a domestic relation and should be dealt with in the Court of Domestic Relations. There is nothing left for the Juvenile Court to do, if these important functions are taken over by the school and the Court of Domestic Relations. Mr. Eliot does not demand an immediate destruction of the Juvenile Court; he recommends the slow relinquishment of its duties to the two agencies he has selected. His plea for co-operation among all the social agencies is justifiable and should be followed. There are, however, some who believe that the Juvenile Court is the clearing-house, the adjusting center of ideas for the health, employment, recreation, and relief of the youth of the cities. It may be quite possible that some of the courts are absorbing too much of the functions of other social agencies, but such over-expansion is easily checked. The service of the Juvenile Court in directing our vision to the abuses, the needs, the maladjustments in the lives of children has been too great to permit of extinction. Other social agencies have been directed to the weak spots in our community by the investigations of the court, and preventive measures have been taken before other children suffered. Even though the executive functions of probation and legal adjudication may be performed by the school and the Court of Domestic Relations, what institution will perform this further and greater mission of the court?

Mr. Eliot's statement that "no juvenile court is efficient as a community index" would seem to disprove our contention, yet he follows that statement with another that is of contrary import—"that as the Juvenile Court statistics improve such work may be done."

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*The Abolition of Poverty.* By JACOB H. HOLLANDER. Boston: Houghton Mifflin Co., 1914. 16mo, pp. 122. \$0.75 net.

The author's purpose in this essay is to set forth the needlessness of poverty. He looks upon economic want as a preventable disease, which persists only because society is not sufficiently desirous of achieving its abolition. The essential causes of poverty are definitely determinable, and thus actual and efficient remedies are practically possible.

Professor Hollander's statistics show that in practically all the great nations the per capita production is increasing much more rapidly than the population;

the total social surplus is steadily growing larger. The existence of poverty, then, is a problem, not of economic production, but of economic distribution, and in its practical aspect is simply a phase of the wage question. As a general proposition the theory is advanced that "for the great body of those in receipt of wages, an effectively organized, intelligently administered trade-unionism offers the surest remedy against capitalistic exploitation and social parasitism." But trade-unionism, at its best, is not sufficient to avert poverty from three particular classes of society: (a) the underpaid, (b) the unemployed, (c) the unemployable. Each of these classes requires special assistance. Chronic underpayment arises from the unorganizability of a certain group of wage-earners, from excessive profits of entrepreneurs, and from social undervaluation of the product. Here the state must intervene and establish minimum wage conditions. Unemployment, by which is meant the involuntary idleness of competent workmen, may be attributed to cyclical depression, seasonal fluctuation of demand for labor, and the tendency on the part of employers to build up a reserve fund of labor which will be easily available during periods of exceptional activity. The trouble, generally, is not due to an excess of labor, but rather to a lack of proper technical and territorial distribution. The remedies proposed are government employment bureaus, definite methods of decasualization (such as technical training, systematic provision of public work, and cheap and rapid transit between town and country), and state unemployment insurance. For the shiftless, or "unworthy poor," labor colonies and reformatory schools should be provided. This leaves the final class—the unemployable or inefficient. This group is recruited largely as a result of industrial accidents, sickness, and old age, and the most practical and effectual means of relief are found in a comprehensive system of social insurance.

In this work the author has, in a short space, thrown new light upon an old problem. And while he himself does not look upon his solution as being possible of immediate or easy application, he has nevertheless presented an argument which makes the conquest of poverty appear, to say the least, economically possible.

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*Democracy and Race Friction.* BY JOHN MOFFATT MECKLIN. New York: Macmillan, 1914. 8vo, pp. xi+273. \$1.25.

This book is a frank discussion of the racial differences which establish an apparently irremovable barrier between the white man and the black, in spite of the intimate association of these races in the past. To the solution of the problem, the author applies the results of the work recently done in social psychology by such writers as Tarde, Baldwin, McDougall, and Ross. The forces which make for racial solidarity are to be found in the social heritage of each race. The problem of the American negro, however, is very different from that of the African savage. "He [the American negro] has been ruthlessly torn from a semirational social order of rites and taboos which to some